Church College Number

The Christian Century

PUBLISHED WEEKLY

Good News for Church Colleges
By Joseph M. Hopkins

The Nemesis of Power
An Editorial

Education: Christian and Liberal
By Phillips P. Moulton

Reason and Faith
By Samuel R. Neel, Jr.

APRIL 21, 1954

In This Issue

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Contents

Editorial

Editorial Paragraphs 483
The Nemesis of Power 485

Verse

Prayer, by Robert W. Gordon 487
Eye of a Needle, by Franklin Zahn 489
Father, Forgive Them, by Willard C. Mellin, Jr. 489
The Last Sifter, by Stanton A. Coblentz 491

Contributed Articles

Education: Christian and Liberal, by Phillips P. Moulton 488
Good News for Church Colleges, by Joseph M. Hopkins 490
For Reason and Faith, by Samuel R. Neel, Jr. 492
Panhel or Hell? by Edith W. Simester 493

Books

Not Minds Alone, by Kenneth Irving Brown 494
Books in Brief 494

News of the Christian World

New York city 496
Minneapolis 496
Washington, D. C. ... 498
India 498
Spain 500
France 501
East Germany 503

The Christian Century

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Coming Events

April 21-23. Associated Church Press Annual Meeting, New York city.
April 22-24. Interseminary Rural Life Conference, Merom, Ind.; theme: "World Dimension of the Rural Churches."
April 25. National Christian College Sunday.
April 25. Chicago Sunday Evening Club; Gerald Kennedy, speaker.
April 26. Chicago Tract Society 65th Annual Dinner Meeting, Central Y.M.C.A., Chicago.
April 26-28. American Leprosy Missions 46th Annual Convention, Dallas.
April 26-30. 7th Annual Southwestern Audiovisual Workshop, Southwestern University, Georgetown, Texas.
April 26-30. National Council of Churches Broadcasting and Film Commission Radio-Television Workshop, Altoona, Pa.
April 26-May 1. Lutheran World Federation Commissions on Theology and Liturgy, Hildesheim, Germany.
April 26-30. N.C.C. Division of Christian Education Midwest Regional Audiovisual Workshop, Toledo, Ohio.
April 26-30. N.C.C. Division of Christian Education National Conference on Lay Leadership, Schwenksville, Pa.
April 26-30. N.C.C. Division of Christian Education 6th Annual Interdenominational Regional Training Camp, Los Angeles.
April 27-30. 24th Annual Lacy Kirk Williams Ministers' Institute, Bishop College, Marshall, Tex.; theme: "Christ the Hope of the World."
April 27-30. National Association of Evangelicals 12th Annual Convention, Cleveland.
April 27-May 7. N.C.C. Division of Christian Education Interdenominational Training Camp, Chapel Hill, N. C.
April 28. Semiannual Meetings, General Commission on Chaplains, Washington, D. C.
April 29. Oregon Temperance League Annual Meeting, Centenary-Wilbur Church, Portland; Roy L. Smith, speaker.
April 30-May 1. New York State Council of Churches Conference on Moral and Spiritual Values in Public Schools, Syracuse; Rolfe L. Hunt, F. Ernest Johnson, Frederick J. Moffitt, speakers.
May 1-2. Fourth Annual Washington Pilgrimage, Washington, D. C.
May 2. Chicago Sunday Evening Club; Seminarian Preacher of the Year, speaker.
May 2-4. Religious Newswriters Association Annual Meeting, Boston.
May 2-9. National Family Week.
May 2-16. Evangelistic Mission (N.C.C. Joint Department of Evangelism), Charleston, W. Va.
May 3-7. N.C.C. Division of Christian Education Interdenominational Regional Training Camps, St. James, Mo.; Portland, Ore.
May 4. Denominational Evangelism Secretaries Meeting (N.C.C. Joint Department of Evangelism, New York.
May 4. Reformed Church in America Particular Synods, Fort Plain, N. Y.; Levittown, Pa.; Newburgh, N. Y.
May 4-7. Methodist Woman's Society of Christian Service Assembly, Denver.
May 5. Reformed Church in America Particular Synod, Cedar Grove, Wis.
May 7. May Fellowship Day (N. C.C. General Department of United Church Women).
May 7-21. Ecumenical Institute Seminar for Missionaries on Furlough, Céligny, Switzerland.
May 9. Festival of the Christian Home.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, APRIL 21, 1954 NUMBER 16

EDITORIAL

NEXT MONDAY the Geneva conference on the Far East is slated to open. Seldom has an international conference supposedly seeking a basis for lasting peace met with slimmer prospects. The uncertainties which beset both sides as they approach the conference table have been shown by Mr. Dulles' unexpected flight to London and Paris in an effort to obtain pre-conference commitments to American policy, and Mr. Molotov's efforts to get Communist China in as a full-fledged sponsoring participant. As the date for the conference nears, attention in this country is fixed almost entirely on Indo-China. This is because uncertainty as to the precise meaning of recent statements by President Eisenhower and Mr. Dulles has spread apprehension lest the United States be moving toward all-out intervention in the Indo-China war. Americans have almost forgotten that when the conference was arranged the number one item on its agenda was expected to be Korea, and that President Syngman Rhee has never retreated from his threat that if the conference does not give him control of a united Korea he will consider himself free to renew the Korean war. That hardly seems a threat to forget. The United States is apparently preparing to use the Geneva meeting to appeal for world support against the danger of communism overrunning all southeast Asia. Russia, judging from editorials in *Pravda* and *Izvestia,* will use it to appeal for world support against an alleged danger of a U.S. attack on Communist China. If a stalemate develops over these conflicting interpretations of the Far Eastern situation and prospect, we hope that Britain or France or some participant at Geneva will move to transfer the whole discussion to the General Assembly of the United Nations.

The Geneva Conference

Catholic Police Cheer For McCarthy

WHILE THE REST of the country was showing a marked tendency to reappraise Senator McCarthy, the Roman Catholic police of New York gave him "repeated and roaring ovations," according to the *New York Times.* How did the Roman Catholics on the police force of our largest city manage to do this? They met in the 36th annual communion breakfast of their Holy Name Society. This is one of the numerous vocational groups conducted by the church not only to cultivate the religious life but also to serve the ends of Catholic power. This meeting of more than 6,000 Roman Catholic police dramatized the latter point for the nation to see. The *Times* carried a picture of the senator marching in the front rank with Police Commissioner F. W. H. Adams, with high police officials and with Msgr. Joseph A. McCaffrey, retiring chaplain of the police department. When McCaffrey introduced the senator, a prolonged ovation broke loose at the mention of McCarthy's name. When he referred to the senator's mistakes "which have been few," the *Times* reporter said "cries of 'No! No!' rejected the imputation of mistakes." Cardinal Spellman arrived about this time and "shook hands with the senator, to applause." Afterward the Cardinal cryptically said: "Senator McCarthy has told us about the Communists and about the communist methods. I want to say I'm not only against communism—but I'm against the methods of the Communists." He left before he could be asked to explain this remark, but not before he had fixed the impression that he was in the front row on the McCarthy bandstand. Senator McCarthy later said the reception given him by the Catholic policemen of New York "was certainly one of the greatest receptions [he] had received, if not the greatest." But the *Times* reporter noted that "some ranking present and past police and city officials on the dais refrained from joining in" the applause. The senator doesn't have all his fellow churchmen fooled—not by a long shot.

Catholic Bishop Sheil Denounces McCarthy

OUTSTANDING among Catholics who are not deceived is the founder of the Catholic Youth Organization, Bishop Bernard J. Sheil of Chicago. On April 8 before a C.I.O. conference he made the most courageous and most wholesome statement so far uttered in the McCarthy controversy. The auxiliary bishop of the largest Roman Catholic archdiocese in the country denounced "noisy anti-communists" and "one in particular, the junior senator from Wisconsin." He called mccarthyism "a shell game," "a game of cops and robbers," "phony anti-communism that mocks our way of life, flouts our traditions and democratic procedures and our sense of fair play, feeds on the meat of suspicion and grows great on the dissension among Americans which it cynically creates and keeps alive by a mad pursuit of headlines." The bishop took high, Christian ground in his demand that opposition to communism acknowledge the sanctity of the moral law. He denounced men who, like Hitler, are wrong not because they oppose communism but because they are "immorally anti-communist" in having no concern for means as well as ends. The bishop said true anti-communism opposes communism all

along the line, and particularly attacks the conditions here and abroad which provide a fertile breeding ground for communism. Bishop Sheil said he was not speaking for the Roman Catholic Church. But he said he had the right to speak as a citizen, and added: "Although the church takes no position, and will not, on such a matter of public controversy, the church does take a position on lies, calumny, the absence of charity and calculated deceit. These things are wrong, even if they are mistakenly thought of as means to a good end. They are morally evil and to call them good or to act as if they were permissible under certain circumstances is itself a monstrous perversion of morality." After this statement, nobody can successfully maintain that McCarthy has the Roman Catholic Church or the Roman Catholic vote in his pocket.

McCarran Pursues Security Risks

THE RANKING Democrat on the Senate judiciary committee is Pat McCarran, author of the Internal Security act and codifier of immigration and naturalization legislation. The senator from Nevada is unhappy about the ambiguities surrounding administration claims to having routed out nearly 2,500 "security risks" from the government since last May. His discontent has a different cause, however, from that of the large number of people who believe that most of the releases and resignations had nothing to do with security. Under the guise of trying to compel officials to be candid, Senator McCarran has introduced a bill which would require the government to brand the innocent as well as the guilty among those being separated from the government for any reason. His bill, according to press reports, would demand that officials make quarterly reports to Congress and the public on how many "security risks" have been separated each month and what kind of "risks" they were. The bill is aimed particularly at the executive branch of the government. It would require making public the names of all those whose files "contained derogatory information, proved or unproved, concerning records of felony, misdemeanor, sexual perversion, alcoholism or general misconduct, including loose talking." The quotation is from the *New York Times* report in its issue of April 12. It is evident that the new McCarran bill, if this report is correct, seeks to punish people, even wrongly accused people, as well as to protect the government from security risks. Any person whose files contained a letter from some heresy-hunting crackpot making charges, however unproved or unsupported, would be stigmatized without redress. If Congress retains any sense of justice it will not pass such legislation. In the improbable event that this bill becomes a law, the courts can be counted on to strike it down.

Baptist Fat in North Carolina Fire

THE HARD, rationalistic kind of fundamentalism, which has divided the Baptist churches of the north, has won its first major victory in the Southern Baptist Convention. The general board of the North Carolina convention has discharged three Baptist Student Union leaders after a star chamber investigation. (See The Christian Century, January 20, March 31.) The real charge against these men is that they are "liberals," which in this case means only that they do not accept the particular brand of fundamentalism held by their accusers. There is no question that the three discharged ministers are honorable, evangelical Christians. The charge of the general board is that they did not cooperate closely enough with the state convention, that their attitude toward some Baptist leaders "leaves much to be desired," and that one of them does not believe in the virgin birth of Christ. The latter takes the position that he does not deny the virgin birth, "but neither do I affirm it." With his accusers, this is fatal, for their purpose is to impose a creed upon this creedless denomination, making the affirmation of the virgin birth its first commitment. The charge that these men lacked respect for some Baptist leaders means nothing in this denomination. Baptists are not supposed to have a hierarchy, so they are required to respect only those leaders who are respectable. With regard to their non-cooperation with the state convention organization, there is good evidence that it has already been captured by the group that is carrying on the fundamentalistic heresy hunt. What can be done to remedy the injustice that has been done three loyal Baptist ministers whose only offense was that they tried to exercise the religious liberty about which Southern Baptist orators declaim? First, they can carry their case to the North Carolina convention, which could elect a new state secretary and new general board. Failing in that, they can carry their case before the Southern Baptist Convention, which meets in a few weeks in St. Louis. Religious controversy is regrettable, but outrageous injustice such as has been done in North Carolina cannot be allowed to stand. If such acts go unchallenged, no Southern Baptist is safe in acting as a Baptist and the future of this great denomination is clouded with impending disaster.

Will Colombia Become A Theocracy?

IN COLOMBIA a constitutional commission recently voted 8 to 6 for two constitutional restrictions on religious liberty. One would bar Protestants from religious activity outside their own churches. The other would require nonpublic—i.e., Protestant—schools to instruct Catholic students in Catholic dogma. In reporting these actions, Religious News Service says that they were urged on the commission by Roman Catholic leaders. The reasons are important. The Catholics claim Colombia's religious unity is the foundation of its political and social stability. They fear the effect of religious freedom on Roman Catholic sentiment in the country. In other words, the conception of the state behind the proposed restrictions is that of a theocracy, maintained for the purpose of strengthening a religious monopoly. Obviously religious liberty is alien to such a conception. But what the Roman Catholic leaders and the members of the commission who represent them do not see is that the alternative system, which separates church and state and grants to all liberty under law, is the only system which conforms to the desire of the people for freedom and in the long run can alone promise order with justice. A theocracy of the kind approved by the majority

of the Colombian government's constitutional commission can guarantee stability only by maintaining an Inquisition. Experience many times repeated shows that inquisitions always result in tyranny, against which sooner or later the people revolt in revolutionary violence. The Colombian commission is therefore inviting eventual disaster, and by yielding to pressure goes against the religious freedom guarantee under which Colombia has lived since the 1886 constitution was adopted. In addition, it proposes to violate the Declaration of Human Rights of the United Nations, of which Colombia is a member. We hope it will be overruled by the National Constituent Assembly, which meets in May.

India Veers Away from Religious Liberty

ONE EFFECT of the current criticism of the United States in India is that leaders in that crucial land are being jostled farther and farther away from real freedom of religion. As feelings mount against America, Hindu religious leaders take advantage of the situation to impose their conceptions of religion on the country. For example, the home minister said recently (see report on page 498 of this issue) that missionaries now in India might continue to propagandize for their religion, but that this privilege would be denied those who come to India in the future. Missionaries will still be welcome, he says, to spread the teachings of Christ and to do works of mercy, but they may not try to convert citizens of India to their views. This is not only a denial of the fundamental human right of freedom of speech and conscience, but it also wrongly imposes the Hindu conception of the nature of man on all who may venture to come into the country. This conception is that man is bound to his family and society in an endless and inescapable sequence of reincarnations. Conversions break this sequence, so are against the nature of the universe. The requirement that all who speak on religion must practice the course of action dictated by Hindu religion puts the Indian state in the business of proselytizing. This is an intolerable situation. It is to be hoped that the Indian government will realize before it is too late that it is playing into the hands of a totalitarian theocracy. The only tenable position is that of complete separation of church and state, with full freedom for all to worship, preach, heal, teach and convert and to hold property if such holding serves these purposes.

Jehovah's Witnesses Win Another

STEADILY the score of court victories won by Jehovah's Witnesses in their legal bouts with civil authorities keeps mounting. The most recent was another verdict of the U.S. Supreme Court, rendered on April 7, affirming the action of the circuit court of appeals in Minneapolis which set aside the conviction of Siegfried R. Taffs for violation of the Selective Service Act. Taffs, a Witness, was denied conscientious objector status because he said he would fight in "a theocratic war." Draft officials held that therefore he was not "opposed to participation in war in any form." The circuit court held, and the Supreme Court by refusing to reverse its verdict also held, that "theocratic wars . . . carried on by the immediate direction of God" were outside the intention of Congress when it wrote the draft law. This verdict apparently sweeps away the grounds on which by far the largest proportion of draft resisters were sent to prison during World War II. ¶Representatives of the National Council of Churches, church pension societies, Southern Baptists and Christian Scientists appeared before the House ways and means committee to ask that social security coverage be extended to clergymen on a voluntary basis. ¶Directors of the American Civil Liberties Union call the communist movement in the U.S. part of an "international conspiracy" whose aim is to "seize power—political, social and economic—wherever it can." Hardly sounds as though the A.C.L.U. were a communist front, does it?

The Nemesis of Power

THIS is the end of the line. The road runs no farther. The desperate race for atomic power has reached its ultimate goal. Almost before our finite minds could take it in, we have leaped from the speculative formula to the threshold of extinction. Becquerel announced his discovery of radioactivity in 1896. Max Planck's quantum theory came in 1901. Einstein wrote his key formula, $E=mc^2$, in 1905. Lord Rutherford smashed the first atom in 1919. Niels Bohr brought uranium fission to the United States in 1939. President Roosevelt provided $6,000 to start research on the feasibility of an atomic bomb in 1940. The first self-sustaining chain reaction pile went into operation under the stands of the University of Chicago's deserted football stadium three weeks before Christmas 1942. Alamagordo came just after dawn July 16, 1945. Hiroshima 21 days later. The American "thermonuclear device" at Bikini in November 1952. The Russian hydrogen bomb, August 1953. The larger American H-bomb, March 1954. And on April 7, 1954, the disclosure of the availability of the cobalt bomb—the bomb that can wipe out every living being on this planet. On the same day, disclosure of the explosion of the Russian nitrogen bomb, with almost equally lethal powers. End of the line.

I

We live in a nightmare world. President Eisenhower rebukes us for our fears. Using one of the technological marvels of our time, he all but steps from the White House into every home with a television set to tell us that our fears are unworthy of our lineage and that "America" as "the greatest force [*sic!*] that God has ever allowed to exist on his footstool" can "lead this world to a peaceful and secure existence." He speaks in tones which carry assurance; we are grateful for evidence that our nation's head is calm amid the alarums of these hours.

Then the President himself observes that "the advances of science have outraced our social consciousness." He tells us that the hydrogen blasts on Bikini have been a reminder of "how much more we have developed scientifically than we are capable of handling emotionally and intellectually." We think again about these words of our President: ". . .

than we are capable of handling . . ." How can we help but fear?

For a dozen years our nation and other nations have been straining every nerve in a lunatic race for power. Ever since the word was flashed from the atomic pile at Stagg Field that a new and gigantic power had been tapped, the brightest minds and the finest research facilities have been dedicated to one end—get that power; get more of it and get it more quickly than anyone else. We have told ourselves that we sought the secrets of this new power for the sake of security. The world must be made safe, for ourselves and for the generations which are to follow ours. We have been tricked into believing . . . no, let's be honest, we have tricked ourselves into believing that we would make the world safe with bombs.

And what has our feverish pursuit of strength through bombs done to us? It has filled our nation with fear. Our minds, after these few years, are a sour mash of suspicions, doubts and recriminations. We have the spy jitters. We have heard our national leaders accused of abetting treason until we look for traitors in every community. A miasma of distrust has spread over the land, under the shadow of which cheap politicians and that part of the press which traffics in cheap sensationalism have seized their chance to exploit our meanest vices.

Behind this has been the tacit assumption that at any cost our secrets for obtaining atomic power must be preserved. We have enacted the most airtight laws we could contrive to protect our secrets. Yet we have not been able to keep them. Today the Russians not only know all we know about bombs; our scientists fear they know a little more. Meanwhile, what has happened to the inner quality of our American life? "We are all hate and partisanship, our house is divided, we are not sad when the enemy goes down; we are consumed by rages, and we are forced to forget what life really can be, what it is *intended* to be." Who said that, some parson aspiring to a modern Jeremiah role? No, it is the judgment of an editor of the Sunday book review section in the *New York Times* for April 4. What he asserts we have lost are "our simple Christian teachings."

II

And what has been accomplished at this cost? We have the bombs! Yes, we have atomic bombs. It is not permissible to say how many we have, but a British estimate recently placed the figure at approximately 5,000 in our stockpile and the Alsop brothers—angry that their own investigations cannot be published—say that figure is close to their own. These atomic bombs are, it is said, about 200 times as destructive as the "primitive" A-bomb which leveled Hiroshima and killed 60,000 of its people. They are also, the atomic scientists tell us, obsolete. But they hasten to assure that with slight additions and retooling they can be made into hydrogen bombs.

For we have hydrogen bombs. How many and how big we don't know, but we are told that in size they approach more than 50 megatons of destructive power (one megaton is the destruction unleased by one million *tons* of TNT) and that—O gladsome word!—our scientists have found a way of making them with a common material so cheap that we can have any number desired and at a fraction of the cost of the "thermonuclear devices" we have exploded.

But our race for destructive power has not ended with the H-bomb. On April 7 William L. Laurence of the *New York Times* revealed that, having the hydrogen bomb, we have also the cobalt bomb, the C-bomb. Mr. Laurence is, by choice of U.S. government authorities as well as by his superior abilities as a science reporter, the best informed journalist in this country on these matters. He watched the development of the first A-bomb from the laboratory stockpiles to Hiroshima. All that is needed to make the C-bomb, he reports, is to wrap the H-bombs we are now testing in a sheath of cobalt (it's common and it's cheap) and you have a bomb whose lethal radioactivity can keep circling the globe for years and years until all life is extinct. "The problem," said an A.P. dispatch from Washington on March 27 which told of the troubles of the bomb-scientists, "is to keep alive at a high level the radioactive contamination. And in the mineral element cobalt military scientists are finding their answer." So we have the C-bomb, which can be the ultimate power of destruction.

Has our race for the H-bomb and the C-bomb stopped the Russians? Not a bit. What we have, they have. Have we given assurance to the people in the rest of the free world? On the contrary, they give daily evidence that we have scared the daylights out of them. Their fear of us is turning to anger, and that can presently become hate. If the impression spreads that we are ruthlessly forging ahead in our pursuit of bomb-power without regard to possible consequences inflicted on them, we will find ourselves in a world without friends. Have we made ourselves secure? The fact that President Eisenhower felt it necessary to make his telecast is sufficient answer.

But here we are, having reached the ultimate magnitude of destructive power, and now we are trying to build a world policy on this. What is it? The threat of "instant, massive retaliation." A congressional committee asks Mr. Dulles about Indo-China. Are the Chinese Communists ignoring our threats there? Well, they are "coming awful close." One can almost feel Mr. Dulles, and the administration behind him, backing away from the trap which the threat has digged. Never let "awful close" reach the point where "massive retaliation" with H-bombs is to follow. For who can tell what "massive retaliation" may come from the other side, especially with C-bombs as well as H-bombs in both atomic arsenals?

The C-bomb is so lethal that it must not even be tested. Mr. Laurence states that one such bomb detonated a thousand miles off the Pacific coast would, in case of prevailing winds blowing east, wipe out every vestige of life in the United States within five days. Here we come face to face with the ultimate issue for our race. In the C-bomb—not a dream of the future; a present fact—we must face the question: Is the human story to end in self-destruction? All other questions are dwarfed beside this. The future of Indo-China, entrance of Red China into the U.N., even the rivalry of communism and democracy as ways of life—issues like these shrink when it is realized that a resort to C-bombs to solve them will raise the stark issue of human survival.

What we have done—we and the Russians and such of the other nations as could afford it—has been to pursue power in the terms so recently opened to us to the point where it must not be used if man is to continue to exist.

It is not only the end of the line to which we have come; it is into history's blackest and tightest blind alley. We have the power—such power as was not even dreamed a generation ago. Yet even a threat to employ it is a threat to commit suicide! Power corrupts, said Lord Acton. Yes, true enough. But we have come into a world where power stultifies. If we use what we possess, it destroys us.

III

What are we to do? The situation in which we find ourselves is so appalling that the mind can only slowly turn to grapple with it. But there are two things, at least, which seem imperative. First, there should be an end to all secrecy about bomb production. It no longer protects any important secrets. The people, all the people of all the world, have a right to know every fact about the bombs which represent the power for which the nations are racing. Second, with this knowledge open to them, the peoples should be stirred to demand that the United Nations call an immediate special meeting of its General Assembly to grapple with this problem. The "powers" have asked for a resumption of secret negotiations by a subcommittee of the U.N.'s disarmament commission. It is not enough; it is, as Walter Lippmann has charged, no more than a gesture to give the impression that something is being done. What is needed is a meeting of *all* the nations in the U.N.—not simply the handful on a disarmament commission with an unbroken record of futility—to register the direct interest of every human being in this issue and to push negotiations which will bring a standstill on bomb tests, a standstill on bomb production, and the establishment of a genuine world authority to prohibit future production and to turn the powers of the nuclear age into constructive channels.

Ever since the end of World War II we have been in this nightmare world obsessed with this race for nuclear power. Now we have it, and we find that our power is our weakness. We have kept piling it up and piling it up until we have reached a point where we cannot use it—cannot and retain our claim to be moral beings; cannot and serve the welfare of mankind; cannot and live. This means that survival itself requires a complete and fundamental transformation of the relations of the nations. The mad race for ever greater powers of destruction must end. There must be a common coming together to end the competition for bombs and to pool the resources of the whole earth in a common search for the potential treasures of the atomic age.

We say these things "must" be. But our hearts falter as we realize that they may not be. If the Christian churches have any perception of their responsibility, now is the time, with man's future existence at stake, to fling aside their hesitations and to take the lead in stirring up a demand from the peoples for atomic disarmament which political and military leaders will heed.

Prayer

O GOD. . . .
Something deep within me cries out to be heard.
Out of the depths in which, with all mankind, I flounder,
Hear me, O God.
When I consider the achievements of modern science,
The A-bomb
The H-bomb
The C-bomb . . .
My heart dies a thousand deaths and my soul shrinks within me.

[America, America,
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.]

Not in fear of death, but in horror of taking life,
Life given by thee,
Life sustained by thee,
Life to be redeemed by thee.
No special life, but just any life that happens to be in the way of
The A-bomb
The H-bomb
The C-bomb . . .
My heart dies a thousand deaths and my soul shrinks within me.

[America, America,
God mend thine every flaw,
Confirm thy soul in self control,
Thy liberty in law.]

What devilish madness has gripped the minds of men?
Is this my America? Our America? Your America, God?
(Washington A.P.: "Military science has, or is devising, a selective arsenal of weapons to kill multitudes in a split second, minutes, or years.")
Yet to the world we cry, "Peace, peace,"
While among the God-made quiet of peaceful islands
Our man-made violence rages, blasts, burns,
As with a strange fascination we plan a hell on earth
And the tests go on,
The A-bomb
The H-bomb
The C-bomb . . .
My heart dies a thousands deaths and my soul shrinks within me.

[O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life.]

O God, forgive the coldness with which we can contemplate better ways to murder.
Forgive the stupidity which lets us place our trust in the ways of evil and violence.
Forgive the false security we feel because we are experts at delivering death,
With the A-bomb
The H-bomb
The C-bomb . . .
My heart . . .
O God!

ROBERT W. GORDON.

Education: Christian and Liberal

By Phillips P. Moulton

CHRISTIAN COLLEGE DAY this year is April 25. It precedes by only two months the first quadrennial convocation of Christian colleges, to be held June 20-24 at Denison University in Granville, Ohio. This convocation, called by the commission on Christian higher education of the National Council of Churches, has as its theme "The Christian College and Its Responsibilities in American Life Today." It brings to a climax a study project in which some 350 church-related colleges have been engaged during the past four years.

One question certain to emerge when Christian colleges examine their objectives and responsibilities is that presented succinctly by a professor at Princeton University during a faculty meeting: "Can higher education be truly liberal if it is committed to Christianity?" The issue—whether the attitude of free inquiry essential to liberal learning is possible where a prior Christian commitment is made—applies, of course, not only to the college or university as a whole but to the individual teacher as well. The Princeton professor doubtless had in mind the long history of the struggle of learning to free itself from the shackles of an authoritarian religion. Perhaps he recalled a recent definitive history of psychology which shows a correlation between the forward strides of modern psychology and the decreasing influence of religion in higher education.

I

The problem is intensified by the fact that by its very nature religion is not a peripheral concern. Just as it demands commitment of the whole person, so it might be expected to dominate every phase of college life if given the opportunity. There is some peril, therefore, in the attempt to make religion a more significant factor in higher education. Yet liberal learning and Christian commitment are not incompatible. While one may detract from the other, they need not necessarily do so. The Christian college faces a more complex task than does an independent school which seeks only to promote free inquiry without regard to religion. But simplicity may be gained at the cost of depth. Despite certain dangers, Christian commitment can foster, rather than hinder, the attainment of a truly liberal education.

It is important to note that the choice is not between belief in Christianity and no belief at all. Some commitment is inevitable, even though it is commitment only to skepticism. This means that the problem we are considering does not only affect the Christian institution or teacher; it is universal. The real question is not whether commitment is compatible with liberal education, but which type of commitment is most compatible.

For this purpose we should distinguish between two conceptions of Christianity. The first is characterized by adherence to a narrow, detailed creed. Many critics of Christianity in education can think of Christianity only in these terms. On the other hand, most exponents of Christian higher education have a more liberal point of view. To be sure, they are committed to belief in God as revealed by Christ. Thus Howard Lowry, president of Wooster College, affirms: "A church college . . . has a clear . . . commitment. It holds that behind all life and learning is a loving Father who works through men and history, who gave you and me the choice of good and evil and therefore the mark of sin upon us; who exacts justice and loves mercy; and who, by a stunning miracle of love, gave us a Savior, his only begotten Son. . . . In him, we must assert anew, is the end and beginning of all liberal education. For the highest value we know in life is the value of a person—and where is a person like him?"

II

This is a clear statement of belief, and it liberates the mind instead of fettering it. Its sense of humility recognizes that since one can see only "through a glass darkly," he must engage in continual self-criticism, seeking correctives to his thought from every available source. Although this view holds that God is truth, it recognizes that none of us completely apprehends this truth. It sees truth as objective, but our knowledge of it as relative to our own place and time. This attitude, unlike complacent dogmatism, is compatible with liberal education.

In pursuing the issue further, we may well ask whether belief or avoidance of belief is more conducive to an open mind. The person who avoids commitment is likely to fear venturing into unknown territory where his neutrality may be challenged. For instance, he will not examine religious experience, lest he encounter disconcerting truths. Moreover, such a person is less likely to deal with current issues or raise unpopular questions. If one has no strong convictions, he will not risk popularity or position when it is easier to remain silent or to conform. But is the fence-sitter always the wisest man?

On the other hand, a person of mature faith is more likely to be open-minded. Consciousness of possessing a measure of truth makes him less fearful of exploring new fields. If he encounters evidence which impels him to modify his convictions, he stands to gain a more valid basis for those convictions. As the faculty members of one church-related college declare: "Christian education must be marked by a willingness to examine any fact or idea. Out of its own faith it can afford such examination, even the full examination of itself." Futhermore, a strong Christian faith gives one the inner security needed to continue his explorations and assert his convictions despite the tyranny of a dictator or the investigations of congressional committees. "Where the spirit of the Lord is, there is liberty."

It is worth noting that a person with a well-grounded faith is less likely to be lured into espousing some fanatical gospel than is the person with no spiritual moorings. As the Harvard report, *General Education in a Free Society*, warns: "Open-mindedness without belief is apt to lead to

fanaticism. We can all perhaps recall young people of our acquaintance who from a position of extreme skepticism, and indeed because of that position, fell an easy prey to fanatical gospels. It seems that nature abhors an intellectual vacuum. A measure of belief is necessary in order to preserve the quality of the open mind."

Do the highest type of learning and the highest type of Christianity take us in opposite directions? Or was John Wesley right in claiming that knowledge and piety belong together? In one important respect every college or university is religious, even if it does not realize it. From ancient times mankind has universally recognized the good, the beautiful and the true as basic values. It is the belief of Christians that these values are rooted in God and personified in Jesus Christ. Education seeks one of these values—the truth. So education and religion have at least one common aim. Insofar as a college seeks the truth, it is involved in a spiritual quest. For this reason church leaders welcome the new interest in scholarship being demonstrated by the Student Christian Movement.

Modern science was begun largely by men who conceived of their endeavors in religious terms. Copernicus, Galileo and Newton sought to understand the universe primarily in order to understand its Creator. Such an attitude is less common today, but religion still stimulates many a student in the quest for knowledge. Moreover, when a person enters the realm of pure science and seeks truth for its own sake, he is engaged in a pursuit which comes close to being religious. A true scientist must have integrity in his dealing with facts and humility in the face of his own limitations. These qualities characterize the great religious spirits of the ages. Moreover, when the saint affirms that his own reason is most trustworthy when it reflects the reason at the heart of the universe, he recognizes that the demands of education and of science for knowledge are also the demands of God. This is expressed in the biblical command to love God with all one's mind as well as with all one's heart, soul and strength.

III

One characteristic of much higher education today is its fragmentary nature. The student often acquires only a miscellaneous assortment of facts. Increasingly it is being recognized that this is not good enough, that it is necessary for the student to understand the significance of what he learns. Threads of meaning must be found to provide unity and wholeness to the educational experience. The student must come to know something of the one all-embracing truth behind its partial manifestations. Further, he must examine the goal of all our learning and striving—recognizing, with Socrates, that the unexamined life is not worth living. What values are worth living for?

To answer such questions calls for the insights of religion, for religion deals with meaning, goals and values. In fact, Christians believe that a particular truth is fully understood only in relation to the larger truth of God. This means that an education which ignores God is incomplete. It stops where the important questions begin. It lacks the depth which religious insight provides. Recognizing this, independent and state universities throughout the United States, as well as church-related colleges, have been opening their doors to religion. Presidents and faculty members are asking religious leaders to consult with them about how to achieve greater integration and significance in the whole educational process, and how to help students attain positive values for which to live.

IV

Not only does education need religion, but religion needs education. As we study the natural sciences we learn about God's universe, and so about God. As we learn about man in sociology, anthropology and psychology courses, we discover truth about the highest product of God's creation, and so about God. Further, we must share the educator's pursuit of "truth for its own sake" in order to avoid reducing religion to utilitarianism. We must seek God, the source of truth, for himself—not in order to get something out of him, like peace of mind or a formula for success. Religious doctrines need to be tested by critical investigation so that elements of superstition may be eliminated. A religion with a false foundation cannot endure.

The Christian college faces a difficult task. It must provide an atmosphere both sympathetic to the Christian faith and critical of contemporary expressions of it. Whereas a faith that is not criticized becomes stagnant, an education hostile or indifferent to religion cuts itself off from the deepest insights. From the standpoint of the believer, our question becomes, as President Howard B. Jefferson of Clark University expresses it, "not whether religion and liberal education are compatible, but whether an education which excludes religion can be truly liberal."

VERSE

Eye of a Needle

THE zealous traveler stoops to crawl
Through the strait portal in the wall,
Hears the trumpets of those who wait
Before the City's wider gate—
Who, though impatient, stay astride
Their treasured horses . . . and their pride.

FRANKLIN ZAHN.

Father, Forgive Them

MAN comes from God, yet in the world today
One wonders if God claims him as his own,
For man in pride gross power does enthrone;
Forgetting God, he has no time to pray.
He in his sin against God does inveigh,
For he, self-centered, feels he has not sown
That which he reaps, refuses to atone
For what he's done. Upon the world's decay
God looks and watches man, lone, insecure,
Still wreck his way through life. God does not rage,
Else long ago he would have turned to dust
Rash man. God has the patience to endure
Man's lunacy, the mercy to assuage
His pain, the love to draw him from his lust.

WILLARD C. MELLIN, JR.

Good News for Church Colleges!

By Joseph M. Hopkins

CHURCH GIVING to denominational colleges is on the increase! So this writer discovered in a recent survey of 116 coeducational liberal arts colleges in 33 states. The colleges represented 25 Protestant denominations.

A study by President A. C. Baugher of Elizabethtown College of trends in church-related liberal arts colleges 1900-37 revealed that during that period contributions by churches to their affiliated colleges diminished steadily. Today, that trend has been reversed. Not only are the churches contributing more money to the colleges, but the proportion of the institutions' operating expenses defrayed by church gifts has increased appreciably in comparison with the situation before World War II. Those operating costs have spiraled upward in recent years, yet church contributions to help meet them have risen faster than the rise in costs.

Such, at least, has been the experience of nearly two-thirds of the educational institutions examined in the survey. Fifty-three colleges and universities testified that the share of operating expenses borne by their church constituencies has grown an average of 141.1 per cent per institution through the past twelve or fifteen years. For the year 1951-52 the 116 colleges surveyed received for operating purposes an average of $36,054 per institution from their sponsoring churches. This represents an average of 12 per cent of the total operating budget for each college.

Variation in Support

Only nine of the institutions examined reported a downward trend in church giving. Several of these explained that the churches are actually contributing more dollars, but that the ratio of church gifts to the total budget has declined because those budgets have increased disproportionally.

The survey revealed that the amount of support given to church-related colleges varies considerably among the denominations. In 1951-52, six denominations contributed to the operating funds of each of their colleges an average of $70,000 or more. Topping the list is the Lutheran Church—Missouri Synod, followed by the American Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church, the United Evangelical Lutheran Church and the Church of the Nazarene. Eight denominations gave an average of less than $20,000 to each of their colleges for operating purposes that year. These bodies, listed in descending order, are the Religious Society of Friends (Kansas yearly meeting), the American Baptist Convention, the Church of the Brethren, the Presbyterian Church, U.S.A., the Advent Christian Church, the Congregational Christian Churches, the Seventh Day Baptists and the Religious Society of Friends (Five Years Meeting).

The other 11 denominations represented in the study gave to the operating funds of each of their colleges an average of between $20,000 and $70,000. Listed in descending order according to the amount of contribution, they are as follows: Reformed Church in America, United Lutheran, Presbyterian, U.S., Augustana Lutheran, General Conference Mennonite, Evangelical and Reformed, Disciples of Christ, Evangelical United Brethren, United Presbyterian, Churches of God in North America, and Methodist.

Size of Enrollment a Factor

Size of enrollment, the survey indicates, has a marked influence on the degree of church financial support. Twenty institutions enrolling more than 1,000 students each reported church income averaging 4.6 per cent of their operating budgets for 1951-52. At the other extreme, 14 colleges having fewer than 250 students derived an average of 25.7 per cent of their budgets from church sources. In that year —if the phenomenal $580,666 contributed to Valparaiso University by Missouri Synod Lutherans is excluded—the average church income per institution for colleges and universities enrolling 1,000 or more students was $15,911. Colleges having enrollments from 750 to 999 students, however, averaged $48,483 in church receipts. Although 27.6 per cent of all the colleges reported annual church support of more than $40,000, only 10 per cent of the "1,000-plus" institutions recorded church gifts in excess of this amount.

Only three colleges registered no church contributions to their operating budgets in 1951-52. Five reported receipts totaling $100,000 or more. Ranking second to Valparaiso among the five is Capital University (American Lutheran) with $154,250, followed by Olivet Nazarene College with $126,500, and two United Lutheran Colleges —Wittenberg with $123,093 and Midland with $105,000.

Capital Gifts Also Grow

The upsurge in church giving to denominational colleges also is manifest in capital gifts. Of the 86 colleges reporting capital expansion drives from 1948 through 1952, 80 provided financial data on those campaigns. These 80 colleges averaged $538,444 per institution in total amount subscribed and $140,340 in church subscriptions. On the average, the colleges received from denominational sources 38.1 per cent of all capital funds raised during the five-year period. Thirty-two colleges reported no help from their "supporting" churches, while 16 relied on their church constituencies for the entire amount raised.

Four colleges recorded church contributions for capital purposes totaling $500,000 or more for the period 1948-52: Wartburg College (American Lutheran), $1,235,000; West Virginia Wesleyan College (Methodist), $515,000; Arkansas College (Presbyterian, U.S.), $509,780; and Lenoir Rhyne College (United Lutheran), $500,000. Gettysburg College, although receiving no church gifts for operating purposes, realized $400,000 in capital gifts from its United Lutheran constituency over the five-year period.

It is worthy of note that colleges conducting their own campaigns fared better than those which employed pro-

fessional fund-raising direction. Twenty-two professional solicitations netted $488,955 per college in total receipts, of which $93,909 came from church sources. Comparable figures for the 58 "amateur" campaigns are $557,216 and $157,952, respectively. In other words, locally operated campaigns produced an average of $68,261 more in total receipts and $64,043 more in church receipts per college than did those under professional direction. Admitting the possibility that the 22 professional campaigns do not constitute a sufficiently large sample on which to generalize, it is nevertheless true in the experience of 58 colleges that fund-raising efforts do not require professional direction in order to be successful.

Factors Influencing Church Support

What influences churches to support their colleges? The survey reveals that the factor most closely allied to church support is the extensiveness of the college's religious program. The college religious programs were evaluated in terms of curricular and extracurricular offerings and requirements, a quantitative score being awarded to each institution. Obviously, quality is more important than quantity, but the latter criterion was selected on the basis of its measurability. The scores were correlated first with the percentages of the college student bodies derived from families of the affiliated denomination, second with the percentages of the college operating budgets secured from church sources. In each case a substantial or marked relationship was indicated. In other words, it appears that church support is in proportion to college efforts to merit that support by providing a Christian program specifically tailored to the needs and purposes of the church constituency.

Of second apparent importance in the matter of eliciting denominational support is the college's church relations program. The 116 programs of church cultivation were appraised on the basis of the variety of promotional methods employed and the extensiveness of their use. Quantitative scores for the colleges were then correlated with the two aspects of church support, and a fairly low degree of relationship discovered. The much stronger influence of the religious factor would seem to indicate that it is what the colleges *are* rather than what they *say* about themselves that counts most with the churches.

It might be expected that the denominations exercising the strongest control over their colleges would undergird them with the strongest support. However, the survey reveals that church control is by no means a guarantee of church support. There is but a slight tendency for colleges whose trustee boards are controlled by church majorities to receive larger percentages of their students from the church. And the tendency is *very* slight for church control to be accompanied by proportionate financial support from the church. With the exception of a very few denominations, colleges having little or no legal connection with their affiliated church bodies stand to get as large a share of their enrollments and budgets from denominational sources as do colleges completely owned and operated by the church.

It might also be anticipated that the larger the constituency, the greater the degree of student and financial support. But when the total memberships of the denominations studied were distributed among their four-year coeducational liberal arts colleges, the resulting figures produced an almost negligible correlation with each channel of church support. It may be concluded that, for most colleges, actual support received is not commensurate with denominational ability to support. To illustrate, the Church of the Nazarene in 1951-52 had fewer than 40,000 members per college, yet it contributed an average of more than $70,000 to the operating funds of each of its six coeducational liberal arts colleges. By contrast, the Presbyterian Church, U.S.A., with nearly 70,000 members per college, that year contributed only slightly more than $15,000 to the operating funds of each of 20 reporting educational institutions. The Congregational Christian Churches, with over 88,000 members per co-ed college, gave less than $10,000 to each of the denomination's four reporting colleges.

Although the over-all picture presented in this report is encouraging, it does not mean that most churches are doing as much as they should and could for their colleges. It is the opinion of some that the Protestant denominations of this nation are incapable of providing adequate support for the educational institutions for which they are now responsible. From a review of the 1952 statistics on denominational giving, however, it seems probable that failure to provide ample support stems not from lack of resources but from lack of stewardship. Although the benevolent giving of 14 denominations in 1952 exceeded $16 per member, 26 of the 47 denominations listed gave less than $10 per capita for benevolences. And it has been estimated that these 26 denominations are responsible for at least 85 per cent of the nation's church-related colleges!

Catholics Do Better

That Catholics are doing a better job of supporting their colleges than are Protestants is demonstrated by reports from the Commission on Financing Higher Education. These reports show that although Protestant colleges outnumber Catholic colleges 475 to 228, Protestants contributed only $11 million to their institutions in 1950 as compared with $14 million raised by Catholics for theirs.

It is heartening to note, however, that many Protestant denominations *are* beginning to provide a significant measure of financial support for their colleges. Church-related colleges are finding that when they seek to serve the religious purposes for which they were brought into being, and when they endeavor to engender a close spirit of kinship with their denominational constituencies, a gratifying flow of students and financial aid from the church ensues. Other things being equal, the accredited church college which offers a vigorous Christian program and which adequately presents its needs to its constituents usually is rewarded by substantially increased interest and financial support on the part of its related denomination.

The Last Sifter

TIME, like a gradual sieve, will test anew
Our friends, our deeds and dreams. The meshes hold
The pearl and sapphire and the grains of gold,
But let the iridescent foam slip through.

STANTON A. COBLENTZ.

For Reason and Faith

A Report on Religion and Higher Education

By Samuel R. Neel, Jr.

WHAT IS THE attitude of our nation's college and university administrators regarding religion? The following report on the ninth National Conference on Higher Education, which met in Chicago early last month, should provide a partial answer to this question. More than 900 leaders of the colleges and universities of the United States attended. I was one of the few clergymen present.

I

At the initial dinner meeting, Charles Malik, Lebanon's ambassador to the United States and chief of his nation's delegation at the United Nations, delivered the keynote address. The ovation he received at the end indicated that he voiced the thoughts and feelings of a majority of our leaders of higher education. His central emphasis was a call to renewal of faith in reason. He declared that the tragedy of our day is the success anti-intellectual forces have had in undermining man's confidence that human reason can comprehend and appropriate objective truth.

Most of the intellectual movements of recent years have been preoccupied with spinning out reasons why man's reason is incapable of understanding life and its meaning, said Dr. Malik. Schopenhauer, Nietzsche and William James insisted that reason must surrender its sovereignty to the primacy of will. The hypothesis of evolution, which has thoroughly permeated the thought of the Western world, holds to one fundamental premise: "that something comes out of nothing." Dr. Malik called this a "wholly irrational principle." Freud and his disciples have become so obsessed by the power of the dark impulses of man's lower nature that they have developed elaborate rational systems to demonstrate that man is an irrational animal. Scientism talks of relativity, probability and statistical averages, and condemns the distinctively human phases of life—politics, morality and the ultimate meaning of life—to the limbo of irrationality.

Dr. Malik declared that this debunking of human reason is a direct result of attempting to divorce human reason from its source, the "Supreme Reason" which has created and sustains the universe. The presence of that "Supreme Reason," he said, means that the ultimate reality contains "infinitely more 'reason,' infinitely more structure and form and light and content than our poor human reason has." The anti-intellectual faiths of the 20th century deny that reason is ultimate and creative. On the contrary, they find their center of meaning in will, or animal impulses, or nation, or class, or a particular party, or some wholly indeterminate "X", or the darkness of meaningless night. "This turning away from light and distinctness to darkness and indistinctness is the great spiritual crisis of our times," Dr. Malik asserted.

As a representative of the East, Dr. Malik urged these outstanding educators of the West not only to provide the East with technology—"how to develop seedless oranges and wormless men"; not only to give it forms of democratic government—"how to hold free elections and how to respect the will of the majority"; but to rediscover and share with it the centuries-old vision of truth which at once creates, justifies and criticizes the material might of the West. "If the divine mind brooding upon chaos created the universe, the human mind, patterned after the divine and saturated with truth which is always also divine, can certainly master the present disorder." Thus concluded the keynote address at a convocation of what some who call themselves "religious" refer to as "godless educators."

As the convention continued I was deeply impressed by the fact that the spirit which highlighted Dr. Malik's talk permeated most of the conversations, discussion groups and general assemblies. These educators were agreed that the primary function of higher education must be the cultivation of alert and disciplined minds, but most of them seemed to hope that the search for truth would also help students to appreciate more fully the life of the spirit and inspire them to better living.

II

Charles J. Turck, president of Macalester College, insisted that teachers in all departments, not just in a department of religion, must share the responsibility for ethical and religious teachings. Noting that a professor cannot give equal emphasis to all topics in history or in social and physical sciences, Dr. Turck added: "He is bound to make some selections as to topics and weight, and the students will not be slow to understand that he who is encouraging their thought is not dismissing lightly the part that God has played in human history or the ethical consequence of slums and poverty, or the inescapable moral responsibility of those engaged in the manufacture and use of atomic energy."

Dr. Turck also emphasized the responsibility of college administrators and faculties to introduce moral and spiritual emphases into extra-class activities. Using intercollegiate athletics as an example, he insisted that poor sportsmanship and tricky violations of rules must be discouraged, and that team members must learn the values of cooperation, sacrifice, discipline and character. He also warned against permitting undisciplined spectators to degenerate into mobs seeking victory at any cost. If trickery, violations of the rules, permitting irresponsible gamblers or spectators to control athletics—if these wrongs are permitted and approved then athletics cannot be justified as contributing to the larger mission of the college. "For religion must be an essential and motivating power in the whole college or it has no power there at all."

Dr. Turck said that education should not be under the domination of any human system of religious doctrine, because then education starts with the answer rather than the

quest. Just as politicians often destroy academic freedom and transform education into dictatorial indoctrination, so also some short-sighted church leaders destroy academic freedom by insisting that the findings in all classes conform to a particular denomination's interpretation of the Bible.

It would seem only fair to add that it is equally dangerous when a devotee of some modern secular cult—such as relativism or scientism—refuses to permit students to study theories or data which are in conflict with that particular professor's materialistic interpretation of life. Insistence on indoctrination and conformity with any particular system of thought—be it political, scientific, or religious—represents interference with that free and fearless search for truth that characterizes great teachers and great teaching.

III

Peter Viereck, associate professor of history at Mount Holyoke College, wittily traced "The Frontier Behind the Forehead." He objected strenuously to truncated systems of thought which interpret life solely in terms of the measurable facts of positivism and the statistics of pragmatic science. "The total human being moves beyond this boundary; he hungers not only for measurable facts but for immeasurable truths," he said. "The universe of measurable material facts which lies outside the forehead is important for satisfying every hunger except man's ultimate hunger for spiritual things. This hunger finds its satisfaction in the spiritual universe which has its gateway in the gray matter behind the forehead."

In his exploration of the spiritual universe, said Dr. Viereck, "the complete man turns for guidance to the classics and humanities, in their way, and to religion in its kindred way." These may be flickering and fitful lamps; yet they are the only lamps we have, once we cross the boundary beyond measurable material facts. Without these lamps "our outer mechanical progress is paving our road to hell with good inventions."

Dr. Viereck declared that higher education today is placing too much stress on well-adjusted individuals who have adjusted themselves complacently to the outer mechanized world of mass-men and robots. "Picture to yourself a whole army of regimented robots, consisting of noble-browed educators, sonorously eloquent guardians of culture, and hearty, tweedy, pipe-smoking teachers of 'creative writing' courses, which, with lovable whimsy, they call 'workshops.' " he said. "Picture this robot army on the march toward soulfulness and Advanced Ideas, each robot intoning dutifully, 'I'm a real human being, an independent, nonconforming, embattled individualist—just like everybody else'!"

Dr. Viereck pleaded eloquently that college students discover the great permanent ethical, cultural and religious traditions, and "adjust" to them. "It is better to adjust to the ages than to the age," he said. He insisted that the "higher" type of nonconformist cannot be produced on a depersonalized educational assembly line. There is no easy path to becoming a creative and inner-directed human spirit, he said. Artistic creativity cannot be sold like dry goods, nor can religion be handled by the yard and wrapped in cellophane, with spontaneous inspiration left out. To become a cultured man, to become a religious man, one must pay a price—a price in joyous but strenuous discipline. "The great creative masterpieces and the great educational institutions of the past were privately sweated for and bled for, not publicly lip-serviced."

I might add that the great religious leaders of the past were not synthetic products of loquacious, gregarious "back to God" movements, nor will our mass-produced, "pocket-size" canned devotions—which we quickly read before dashing off to the office—produce the great spiritual leaders needed in this atomic age. Religion, like education, must be a quest. Just as the teacher cannot "larn" us culture, so the preacher cannot inject religious experience and insights into our souls. These come only with the spiritual disciplines of study and meditation. They are the rewards of an arduous but thrilling quest for truth.

One notable characteristic of the conference was the absence of that hysterical fear of communism which seems to have enveloped our nation. Educators are aware of the threat of communism to higher education, but they are keeping their perspective. John A. Krout, provost of Columbia University, pointed out in the closing address that our colleges and universities must resist any movement which would use academic freedom as a means of destroying that freedom. But, he added, there are totalitarian forces within our nation which are exploiting our hysterical fear of communism, and, in the name of Americanism, are threatening our quest for truth and freedom from within in just as dangerous a fashion as militant communism threatens this quest from without.

Dr. Krout's closing remarks were devoted to the theme which had been predominant throughout the conference. He pleaded with the delegates to rise above the sterile philosophy of crass materialism and to lead this generation of college students in a quest for spiritual knowledge which will give them the inspiration and guidance they need for leadership in an atomic age. The ovation which this spirited peroration received was second only to that given Dr. Malik following the keynote address. It reflected the deep spiritual concern continuously present in all the deliberations of the 1954 National Conference on Higher Education.

Panhel or Hell?

By Edith W. Simester

PANHEL NOTICE: "After 5:00 P.M. on November 2 all girls who did not receive sorority bids will be notified in their respective living centers."

Some such notice is the polite announcement on most of the co-ed campuses in the United States that all girls interested in sororities (and that means the majority) are about to enter purgatory. Their final destination is still uncertain.

November 2, 5:00 P.M. arrives.

"Gee-gee, telephone! No, not Chuck, it's Panhel."

Suddenly there is dead silence in the dorm.

Gee-gee leaves the phone booth with eyes wet and a gallant smile. She rushes up the stairs and closes the door to her room. No one asks her what the call was about; everybody knows. Her friends gather silently around the

proctor's desk and look questioningly at each other. Gee-gee has looks and is a "brain." If she can't make it, who can?

The phone rings again. "Nancy, telephone! Panhel again."

Nancy leaves the booth and shouts with suspicious gaiety: "Well girls, the suspense is over. I'm not in. Congratulate me."

Suddenly there is a buzz of troubled protest. Gee-gee comes out with red eyes to say, "I'm with you, Nancy."

From then on, the stairs are lined with tense girls, each waiting fearfully for the phone to ring.

Four more calls. Four more girls with dashed hopes.

"How can I tell my folks? They were so sure I'd get in."

"Jim is a Sig Ep. He'll probably drop me since I didn't make a house."

"How can I go home for Thanksgiving? Everyone, but everyone, was so sure I'd make good."

"Well, I guess that puts *me* where I belong. Miss Podunk needn't think she's Miss America."

That's it. Laugh it off; weep it off; go into hiding; pretend you don't care. If misery loves company, at least you have that consolation.

After two days of such calls, the girls who finally receive invitations to enter one of the sisterhoods feel almost guilty about accepting. When their bids come, they try to pretend they don't care. Ten girls go to sorority meetings and parties. Twenty stay at home. Ten girls belong to the socially elite. Twenty feel that they are social outcasts. Only three are really serene; they chose not to enter the race at all.

As time goes on, a few find that being out is not so bad after all, and may even feel superior. A few decide to try again. The rest pretend they don't care, but are too timid to try for any campus activities. All carry scars. All have learned that caste is important in American college life and that it is hard to rise above it. Many have decided to choose a lower caste in preference to being an outcast. Some, having been walled out, build a wall of their own to shut themselves in instead of being shut out. Whether "in" or "out" each girl has had an experience of hell while she waited to hear from Panhel.

Is this how the social system on American campuses builds democracy? Can our church-related colleges continue to support such a system and still provide a Christian environment?

BOOKS

The Christian College

NOT MINDS ALONE. *By Kenneth Irving Brown. Harper, $3.00.*

THE CHURCH-RELATED liberal arts college is dear to the hearts of Americans. We may leave the old Alma Mater to languish in neglect and poverty, but we will not let her die. Her devout purpose to inspire youth with religious insight as well as to instruct with sound knowledge is cherished in our culture. Nor is this affection mere sentiment. A new wave of interest is bringing a careful examination of aims, curricular offerings and programs as well as financial support from churches, foundations, corporations and individuals. This book is a constructive review of the Christian educative process at the college level.

When Kenneth Irving Brown left Hiram College he gave us the charming and instructive volume, *A Campus Decade.* Now that he has resigned from the presidency of Dennison University to direct the Danforth Foundation he brings together his insights derived from a distinguished career in college administration. The focus of attention is upon religious and ethical values in the educative process. The six chapters of his new book deal with philosophy and operating procedures, and the responsibilities of administrators, faculties, trustees, students, and all other parties to the venture. Such major questions as "can education be meaningfully Christian?" come up for review.

Dr. Brown shows his dexterity of interpretation by defining the noble Old Testament heritage as it appears in Jewish students into his concept of "meaningfully Christian." He has faced the problems of indoctrination, sectarianism and neutralism to emerge with a clear proposal that colleges "meet all the standards of quality and competence—this and something more." That "something more" is a God-centered administration, a faculty of dual-disciplined men who are masters both of their respective fields of knowledge and of the Christian religion, students who are tempted upward by a vision of greatness, a Christian fellowship and an opportunity to practice their noble ideals. Even trustees come in for a check list. The author calls for an education which is "academically strong and spiritually enlightened."

It is cause for rejoicing on the part of one engaged in the administration of a college to consider the ideas of a friend and colleague who takes into full account the practical difficulties involved in transforming the desirable into the actual. Here are the problems of team work, evaluation, definition of objectives and democracy, faced with candor. The persistent concerns for selection and inspiration of faculty and the development of an eager and maturing student body are honestly considered with many practical insights. Teacher, administrator or student will find an occasion for self-searching as he reads.

The total problem is far from easy. There are various valid conceptions of what constitutes a "Christian education" within every academic community. When a working agreement on objectives is reached there are stubborn obstacles that defy the arts and efforts of heroic people. Measurement as to "just *how* Christian is an institution?" is next to impossible. Yet the venture is crucial and must be undertaken with stout courage and inveterate will. The variety of results may be more a matter for applause than regret. The striving is in part the goal. At least one of us will strive harder and with added insight since reading *Not Minds Alone.*

The interpolated illustrations set in italics will liven the pages for some readers and serve to distract others. Write me down in the latter category, even though the material is both apt and worthy.

PERRY EPLER GRESHAM.

Books in Brief

WHICH WAY IS PROGRESS? *By G. Curtis Jones. Bethany Press, $2.50.* Sixteen straight-from-the-shoulder and straight-to-the-heart sermons by the minister of Vine Street Christian Church, Nashville. Such preaching helps to explain why this great church, after 25 years of the eloquence and leadership of Roger T. Nooe, goes on with undiminished power. Dr. Jones is well trained in theology, but he keeps his theology where it belongs, at the foundation and in the background of his preaching.

THAT IMMORTAL SEA. *By Leslie D. Weatherhead. Abingdon, $2.50.* Weatherhead's faith, intelligence and personality shine through these chapters. They deal with men's questionings, perplexities, frustrations and hopes in a helpful way which suggests that only a thinking pastor could

have written them. And of course that is just what the author is—a man with a pastor's Christian concern for persons and a thinker's competence in the realm of ideas and profound respect for truth.

A Compend of Wesley's Theology. *Edited by Robert W. Burtner and Robert E. Chiles. Abingdon, $3.75.* Methodists and others who want to know just what John Wesley thought and wrote about the great themes of theology will find a very convenient source of information in this systematic arrangement of extracts from his voluminous writings. He wrote several volumes of sermons, a journal of great length, an ocean of letters and many other things. The editors of this compendium, two scholarly young Methodist ministers, have organized brief selections from these published works under ten headings, such as religious knowledge and authority, God, Christ, the Holy Spirit, man, salvation, the church and eschatology.

Prisoner for God, Letters and Papers from Prison. *By Dietrich Bonhoeffer. Macmillan, $2.50.* Bonhoeffer had been a Lutheran pastor and a lecturer in the University of Berlin. As the nazi tide swept in, his stalwart attitude in defense of the faith led first to dismissal from his university post, then to his imprisonment. The letters and papers here published were written during his two years in prison. He was executed on April 9, 1945. One is shocked almost as much by the stupidity as by the brutality of giving such treatment to such a man. By the evidence of Bonhoeffer's writing, he was a gentle, sensitive spirit, thoughtful and devout, as unlikely to be dangerous to any decent political regime as any man could be. Some of his writing deals with current theological issues, which he discusses from the general standpoint that a member of the German Confessional church would be expected to occupy but with vigor and some originality.

Paul, The World's First Missionary. *By Albert N. Williams. Association Press, $2.00.* Here begins a series of popular biographies of biblical characters under the general title, "Heroes of God." They are designed for "modern teen-agers," and it seems probable that they will not impose too severe a strain upon the teen-age mind. Two other volumes in the same series are published at the same time and at the same price: *Queen Esther, Star in Judea's Crown,* by Laura Long; and *Jeremiah, Prophet of Disaster,* by Virginia G. Millikin. In these two the biblical material is considerably augmented with fictional material.

The Inspirational Reader, Selections from the Bible for Everyday Use. *Compiled by William Oliver Stevens. Doubleday, $3.50.* Passages of Scripture, ranging in length from one line to a page or more, are arranged under 17 main headings such as worship and thanksgiving, the fatherhood of God, faith and trust, courage, obedience, love, immortality, and sin, repentance and redemption. The weakness of such a method of making the resources of Scripture available to those who have never learned to find their way around in the Bible is that it encourages the naive idea that everything in the Bible is on one plane of inspiration and authority; or else that the Bible is a number of unrelated lovely "passages" scattered at random through a mass of rubbish. To be sure, the very act of making a book of selections implies that some parts are more useful than others. The value of such a book—when the selections are competently chosen, appropriately classified and attractively printed, as they are in this case—is that readers are attracted and are helped to find things they might otherwise miss. The reasons given for using the unrevised 1611 version seem entirely inadequate.

Syndicate City, The Chicago Crime Cartel and What to Do About It. *By Alson J. Smith. Regnery, $4.50.* Chicago has always been complacent about crime and corruption, says the author, and therefore has consistently attracted to itself criminals and racketeers, who appreciate a locale where they can operate with relative impunity, as well as other characters who, though not themselves of the criminal class, like the atmosphere of a "wide-open town." If such a statement stood at the beginning of the book, the unprepared reader (especially if he is a loyal Chicagoan) would be inclined to think it a gratuitous libel. However, it stands in the last chapter, after the author has recited, with the utmost precision as to names, dates, places and facts, a staggering mass of unsavory data which furnish the ground for this generalization. Smith knows the other side of Chicago too—all grades of its culture from its Bohemia and Bug House Square to Orchestra hall, Ravinia and the University on the Midway—for it was he who wrote the sparkling *Chicago's Left Bank* (reviewed Oct. 28). The criminal record is lurid, but the author does not think the condition of Chicago is either unique or irreparable. Both he and the director of the Chicago crime commission, Virgil W. Peterson, who writes a preface, agree that the essential first step in the recovery of civic decency, in Chicago or anywhere else, is for the average citizen to take a far more active interest in the affairs of local government than he has taken heretofore.

Maharani, The Story of an Indian Princess. *By Brinda, Maharani of Kapurthala. Henry Holt, $3.50.* Born in a very high place in India's social scale and betrothed at the age of eight to the heir to the ruler of the state of Kapurthala, Brinda was sent to France for her education and returned as a young woman to marry the prince. Her frankly told story of her life gives an intimate inside view of the tension between Hindu customs and Occidental ideas as it affected a sensitive and essentially liberated spirit.

W.E.G.

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*** Dr. Weatherhead, minister of City Temple, London, is speaking throughout America from March 21 to June 20.**

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ABINGDON PRESS

NEWS of the CHRISTIAN WORLD

Plan to Expand Religion on Air

N.C.C. Broadcasting, Film Commission Reports Increase in Interest—Note Councils' Growth

NEW YORK, April 7.—The National Council of Churches broadcasting and film commission plans to spend $1,056,085 this year on religious radio and television programs and film production. Figures released recently show that during 1953 the Protestant and Orthodox churches working through the commission were responsible for more than 32,000 radio broadcasts and 5,515 telecasts of regularly scheduled religious programs—an all-time high. "Even more significant was the big jump in the number of people requesting [copies of] sermons and other religious literature offered on our programs," says S. Franklin Mack, the commission's director. "Nearly 1 million listeners or viewers wrote in for these materials last year—four times as many as three years ago." The number of television series produced or distributed by the commission rose from five to ten last year. Most widely shown series was "This Is the Life," produced by the Lutheran Church—Missouri Synod and presented by the commission on 179 stations. The most widely televised single program in 1953 was the Easter film, "I Beheld His Glory," shown on 131 of the 141 stations then in operation.

Report on Growth of State, Local Church Councils

At a meeting here last Tuesday, the National Council of Churches central department of field administration concluded that its primary task is to strengthen Christian cooperation in states and in local communities. Many new councils are in process of development; many established councils are studying their programs, support and constitutional structures. There are now 247 state and local councils with paid leadership (an increase of seven in the past six months) and 686 with voluntary leadership. There are 1,952 state and local councils of churchwomen and 39 such councils of churchmen. Seven states have no statewide councils. At the meeting, a paper was presented on special "day" and "week" observances in connection with the programs of the churches. The necessity of avoiding an undue number of such special "days" and "weeks" was recognized, as well as the importance of leaving room for special observances of particular communions, congregations and councils.

Church World Service Lists Areas of Greatest Need

Church World Service has compiled a picture of the world's physical needs which it hopes to help meet through gifts by the churches it represents. Among them: In Korea, more than 9 million people, mostly refugees, are penniless and homeless. In India, millions are still on a "below subsistence" diet. In the Middle East, 1 million Arab refugees exist on a meager dole. In Europe, there are at least 11 million "uprooted" people, many of whom have been living in refugee camps for at least six years, while streams of needy refugees slip daily from behind the iron curtain; greatest needs exist in Germany, Austria, Trieste, Greece and Yugoslavia. In Hongkong, some 300,000 refugees from communist China live in squatters' huts; except for relief goods, they lack food, clothing and employment.

Discuss Puerto Rican Influx to City

Pastors of Protestant churches in areas of New York city recently infiltrated by Puerto Ricans and other Spanish-speaking peoples met at Madison Avenue Presbyterian Church last week to discuss how their churches can adjust their programs to welcome the newcomers. They considered the comprehensive study on "The Puerto Rican Opportunity" prepared by Meryl Ruoss, newly appointed director of the department of church planning and research of the Protestant council of Greater New York, which sponsored the conference. The need to "understand and integrate" while preserving the values of Spanish-American culture was stressed by two speakers, Suffragan Bishop Charles F. Boynton of the Protestant Episcopal diocese of New York who formerly was bishop of Puerto Rico, and Joseph Monserrat, director of the New York office of the migrant division of the Puerto Rico department of labor. Lively discussion followed the dinner meeting. There are now around 450,000 persons of Puerto Rican birth or parentage in the city.

'Brotherhood in Action' Aids Negro Parsonage Fund

For 20 years the trustees of Clinton Memorial African Methodist Episcopal Zion Church in Greenport, eastern Long Island seaport and fishing village, have been dreaming of providing a parsonage so their "week-end minister" can live with them the year round. The congregation has been slowly accumulating funds by chicken dinners and bake sales. Recently, however, the Greenport clergy club, composed of Catholics, Protestants and Jews, came to the project's aid. With the cooperation of Mayor Oscar Goldin and Town Supervisor Norman E. Klipp, the club conducted a house-to-house solicitation. Now it has on hand more than $2,000 of the $8,000 needed for the parsonage.

New York Youth Hear About Christian Vocations

Union Theological Seminary here inaugurated a new annual conference this week—a conference for young people on Christian vocations. About 100 high school students from the metropolitan area heard an address on "Christian Challenges in the World Today" by Frederic Fox, pastor of First Congregational Church, Williamstown, Mass., then were led in a question period by conference leaders. Later, they were presented with surveys of types of Christian service—religious education, sacred music, social work, the chaplaincy, the parish ministry, missionary work and teaching of religion. Presentations were made by leaders in each field considered.

J. HENRY CARPENTER.

Council Appoints Pastor-at-Large

Minnesota Protestant Agency Creates New Post—Survey Reveals Views on 'Mixed' Marriages

MINNEAPOLIS, April 6.—The Minnesota council of churches now has a minister-at-large. It has named to the post—believed to be the first of its kind in the nation—Harold W. Ruopp, formerly minister of worship at Hennepin Avenue Methodist Church here, at one time professor of preaching at Boston University school of theology and later pastor of Central Church, Chicago. Dr. Ruopp will counsel with ministers and be available for seminars and personal conferences. Already a number of clergymen have invited him to attend their Sunday morning worship services and offer suggestions in private on how the quality of worship and preaching might be improved.

Fewer Catholics Than Others Oppose 'Mixed' Marriages

More Protestants than Roman Catholics oppose "mixed" marriages, and Jews favor them least of all, a survey made for the *Catholic Digest* published in St. Paul reveals. Among those questioned in the nationwide poll, 80 per cent of Jews were against such marriages, 19 per cent were willing to see them performed; 76 per cent of Protestants were opposed, 21 per cent felt that "it makes no difference"; 73 per cent of Catholics were opposed, 25 per cent didn't mind.

State Supreme Court Sustains Firing of Pastor

The Minnesota supreme court has upheld the firing of Francis Q. Schupmann, 27, as pastor of St. John's Lutheran Church in Height of Land township, near Detroit Lakes, Minn. The dispute began when Mr. Schupmann accused the Lutheran Church—Missouri Synod, with which the congregation was affiliated, of teaching false doctrine by adopting the "Common Confession," a doctrinal agreement with the American Lutheran Church. After the majority faction in the congregation fired him, Mr. Schupmann and the minority group joined the Orthodox Lutheran Conference, a splinter group from the Missouri Synod, and locked the church to all but themselves. In its decision, upholding an earlier district court ruling, the state supreme court ruled that the pastor had been legally discharged, and ordered him to vacate the parsonage and stop interfering with the congregation's use of the church. Mr. Schupmann and his followers are now holding services under a new name in a county fairgrounds building.

Interchurch Relations Give Pause to Merger Talks

The Evangelical Lutheran Church, which in 1948 rejected membership in the World Council of Churches by a 2-1 vote, may have to face the issue again. Pastors and laymen of the denomination's South Cen-

tral district, meeting in Mason City, Iowa, recently, voted 53-28 to ask the E.L.C.'s joint union committee representing it in merger negotiations with three other Lutheran bodies to study the relation of the proposed merged church to the World Council and other interchurch agencies. Those urging such a study are opposed to any ties with the World Council and similar bodies. Those opposing the study believe that this issue should not be faced until after the merger is consummated. Of the other three bodies represented in the merger negotiations, the American and United Evangelical Lutheran churches are members of the World Council; the Lutheran Free Church is not. The South Central district meeting also urged that a study be made of amusements, particularly social dancing, practiced at colleges operated by the church bodies involved in merger plans.

Warns Against Concern For Security

Addressing an assembly at his college recently, Pres. Edgar M. Carlson of Gustavus Adolphus College, St. Peter, Minn., warned that the "danger of our time is neither Sen. Joseph R. McCarthy nor his methods, but Americans' willingness to surrender their freedom in return for the 'security' mccarthyism promises." "America has become frightened by ideas in a way that it was never frightened by people," he said. Dr. Carlson was one of 25 theologians who planned the theme for the Evanston Assembly of the World Council of Churches, and will be a consultant there. Through its Folke Bernadotte foundation, Gustavus Adolphus recently purchased control of the multimillion-dollar Oakridge Cemetery Corp. of Hillside, Ill.

And So Forth

In six Hill Family foundation lectures at St. Olaf College, Northfield, John S. Whale, British Congregational theologian, discussed modern Protestantism as it is concerned with freedom, authority and unity.

Addressing the Minnesota welfare conference in St. Paul, Prof. Jerald Brauer of the University of Chicago federated theological faculty discussed the common "fallacies" regarding religious faith in relation to social responsibility.

The Evangelical Lutheran Church has announced that it will organize its first congregation in the Hawaiian islands in July.

Lambert J. Mehl, minister to Lutheran Church—Missouri Synod students at the University of Minnesota, has been elected president of St. Paul's College, Concordia, Mo.

Bernard L. Ramm, professor of philosophy at Bethel College and Seminary, St. Paul, has been named director of graduate studies in religion at Baylor University, Waco, Tex.

Fr. Thomas Meagher, director of the Catholic welfare association of Minneapolis, and Tenner Thompson, pastor of Minnehaha Lutheran Church (E.L.C.), have been made honorary members of the state's largest labor union, Local 1145 of the Minneapolis Teamsters' Union. They were recognized for "outstanding work in the community and with labor."

WILLMAR L. THORKELSON.

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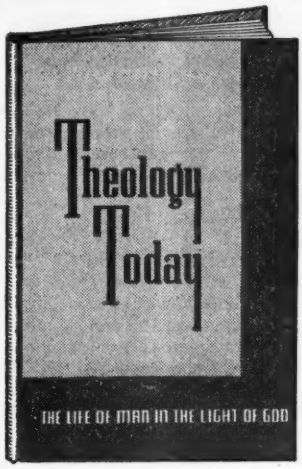

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Volume XI Number I

CONTENTS

Editorial:
Touching the Untouchable
Pathways of Understanding
A Litany on Christian Vocation — John O. Nelson
A Letter to Presbyterians
The Newest Form of Infidelity — Robert T. Handy
Communication and Responsibility — Karl W. Deutsch
Zest for Prayer — Howard T. Kuist
Where Does the Missionary Begin? — Allen Cabaniss
Evangelism on the College Campus — Hubert C. Noble
Appraising New Plays — Wilbur D. Dunkel
Theological Table-Talk — Hugh T. Kerr, Jr.
The Church in the World — Elmer G. Homrighausen
Book Reviews

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Protest Laxity On D. C. Crime

Washington Churchmen Urge Congress to Act or Grant Home Rule—Confer on Near East

WASHINGTON, D. C., April 7.—The Washington *Post* and *Times Herald* (now one paper) has been carrying a series of revealing stories on the District of Columbia's crime-ridden second precinct. Albert P. Shirkey, pastor of Mount Vernon Place Methodist Church in the heart of that area, challenged Congress either to clean up the section or give the people of the district home rule so they can do it themselves. In reply, a member of the House called on Washington clergy to "mind their own business and stick to the gospel instead of dabbling in politics." Replying to *that* reply, Edward H. Pruden, pastor of First Baptist Church, declared that the lack of understanding of the nature of the church reflected in the representative's statement is nearly as unfortunate as the slums themselves. Some of our downtown churches, such as Calvary Baptist, First Congregational and Mount Vernon Place Methodist, are doing splendid work in the area concerned. The local church federation is conducting studies on the church and its neighborhood, and is sponsoring a pilot project in an area of high juvenile delinquency.

Conference Looks at Israel And Middle East

The recent conference on "Israel in the Near East Context" sponsored here by the American Christian Palestine Committee drew around 300 delegates from all over the country. Walter W. Van Kirk, director of the National Council of Churches' department of international justice and good will, called on Christian leaders to meet in national consultation to appraise the announced U.S. policy of "sympathetic and impartial friendship" for the Middle East. "It is doubtful if much of enduring value is achieved when the United States offers military assistance first to one, then to another and yet another of the nations in this area," he said. "Military security for the area can be achieved only if the United States persists in its effort to achieve a mutual defense pact . . . similar to N.A.T.O." Such an agreement, Dr. Van Kirk said, would guarantee Arabs and Jews against attack by each other, and both against Soviet aggression. He urged that the whole weight of public opinion in this country be thrown behind a peace drive in the Middle East.

Applaud Efforts to Aid People of Near East

The three-day conference adopted a number of resolutions, among them the following: "We applaud the constructive efforts of the United States government to aid all the peoples of the Near East. We applaud the efforts of our government to seek, in cooperation with the United Nations, a program for the regional development of water resources in the Near East. We urge that our government support all efforts to have the Arab states negotiate directly with Israel, for in this way only can peace be brought to the Holy Land." Among speakers at the conference besides Dr. Van Kirk were Eric Johnston; Sen. Guy M. Gillette of Iowa; Sen. Homer Ferguson of Michigan; Samuel Guy Inman; James G. McDonald, first ambassador to Israel; Editor Daniel A. Poling of the *Christian Herald;* Henry A. Atkinson, general secretary of the World Peace Mission; Mrs. Dorothy D. Houghton, assistant director for refugees and migration in the Foreign Operations Administration; and Prof. James Luther Adams of the University of Chicago federated theological faculty.

Churches Seek to Serve Expanding Population

Since Jan. 1, 1947, 168 Washington churches of 13 denominations have spent $21,559,000 on new buildings or remodeling projects. Through its comity commission, the church federation granted 35 allocations for new churches 1952-53. A committee of the federation is consulting with the city's urban planners group on the churches' responsibilities in certain slum areas in southwest Washington which are being closed or redeveloped. Total population of the metropolitan area is now 1,788,000, an increase of 324,000 since the 1950 census. During the past year the suburbs overtook the district in size and population. Fairfax county, Va., and Montgomery and Prince Georges counties, Md., are among the fastest growing areas in the nation.

And So Forth

George M. Docherty, pastor of New York Avenue Presbyterian Church, has proposed that the words "under God" from Lincoln's Gettysburg address be included in the pledge of allegiance to the flag, following the phrase, "one nation indivisible." The principle of separation of church and state, he says, "never meant the separation of religion and life."

An unprecedented number of well-known preachers have come to Washington to speak at the series of Lenten services sponsored by the church federation. Among them: Paul E. Scherer, Harold E. Bosley, Halford E. Luccock, Albert E. Day, Henry Hitt Crane, Ralph Sockman, Roland Bainton, Samuel Shoemaker, James A. Pike and George A. Buttrick. Leslie D. Weatherhead of City Temple, London, spoke four times in the city, one of the occasions being a laymen's luncheon at which Arthur S. Flemming, director of defense mobilization, served as chairman.

The district's Goodwill Industries is in the midst of a campaign to raise $600,000 for expansion. Since 1935 more than 5,000 handicapped men and women here have been given a "break" by Goodwill. The 327 people employed during the past year received over $300,000 in wages. W. Harold Snape is executive director of this growing agency. FREDERICK E. REISSIG.

Seventh-Day Adventists Open Fund Drive

The Seventh-Day Adventists have opened their 51st annual appeal for funds to carry on the denomination's medical, educational and welfare work around the world. The goal is $4 million.

Avoid 'Red' State In South India

Threat of Communist Government in Travancore-Cochin Abates as Other Parties Unite

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, March 26.—For the present, at least, the prospect of a communist-dominated government in this south Indian state has been laid to rest. The Praja Socialists this week agreed to form a government with the backing of the Congress party, which had a majority in the previous legislative assembly. In the election, held early this month, 19 of the 177 seats in the legislative assembly were won by the Praja Socialists, 23 by the Communists, 45 by the Congress party, and the rest by left-wing splinter groups and by independent candidates. During the campaign, the Praja Socialists aligned themselves with the Communists. For a time, negotiations were under way for them to form a government with the support of the left-wing splinter groups and the Communists. This would have meant virtually a coalition government, with the Communists in the majority. But the executive of the All-India Praja Socialist party vetoed this plan. The arrangement announced this week means that a party with only 19 seats is in power. But since it has been promised Congress party support, it should be able to provide a stable government so long as it pursues policies acceptable to that party.

Communists Irked by Development

The Communists and their fellow-travelers contend that they have been kept from forming a "popular democratic" government by Congress and Praja Socialist party "machinations." The official figures, however, belie their claim to have won a "great victory" in the election. Of the state's 4,416,958 potential voters, 3,689,014 went to the polls. The popular vote was: Congress party, 1,762,039; Communists, 641,046; Praja Socialists, 631,682. Other parties and independent candidates accounted for the rest.

Secret Documents Said to Reveal Communist Plans

Secret documents said to have been circulated to delegates at the Indian Communist party's third congress held some weeks ago in Madura have been published by the Democratic Research Service of Bombay, a private agency devoted to the study and promotion of democracy. The documents say, in part: "The immediate objectives of the Communist party of India are complete liquidation of feudalism, distribution of all land held by feudal owners among the peasants and agricultural workers, and achievement of full national independence and freedom. These objectives cannot be realized by peaceful parliamentary methods, but only through revolution, the overthrow of the present Indian state and its replacement by a people's democratic state." Reference was made to these documents last week in the Madras legislative assembly, and the government of

that state was asked what security measures it intends to take to meet the threat they imply. Communist members insisted that the documents are forgeries. The minister who replied said the government is investigating to find out if they are genuine. He added that the methods suggested are "familiar to all who are acquainted with Communists and communism."

French, Portuguese Colonies Press for Union with India

On March 18 the municipal councils of the eight communes of French settlements in India adopted a resolution demanding that those settlements be merged with India without the formality of a referendum. In spite of reports that the French Indian police are intimidating those who favor such a merger, the general opinion is that France's possessions here will soon become part of India. The outlook is less optimistic in the Portuguese colony of Goa. There persons professing sympathy with the idea of merger with India have suffered summary and severe punishment; in some cases they have been deported to distant penal establishments. The government of India has protested to the Portuguese legation against such acts of repression. But in spite of the presence of rigid censorship, denial of freedom of speech and bans on public meetings, the Portuguese regime in Goa insists that there is no popular opposition to its continuance.

Reiterate India's Stand On Missionaries

Answering a question put to him at a press conference March 14, Home Minister Katju of the national government said that under the constitution missionaries now residing in India have the right to propagandize for their religion, but that this privilege will be denied to those who come here in the future. They may spread the teachings of Christ and carry on humanitarian activities, he said, but they must not try to convert people to Christianity, particularly by "giving them temptations." Much the same sentiment was expressed by Pres. Rajandra Prasad recently in an address to members of the hill tribes of Assam. "We want every man to feel he can reach the peak by any route he chooses," he said. "Christians are as dear to India as Hindus or Muslims or those of any other religion. There is no objection to any Christian preaching his religion, less to social service he may wish to render the people. If objection is made, it is not to such activities, but to others." Pres. Prasad made it clear that "others" includes the effort to convert people to Christianity. "Missionaries have done splendid work in our country," he said. "But they should render service out of love for the people, not out of love for conversions."

Faith Healers Encounter Antagonism

Rev. and Mrs. M. A. Davood of the U.S. continued their faith healing missions in Kottayam and Mavelikara after leaving Tiruvalla. (See The Christian Century for Jan. 13, p. 56.) But they left those cities under a cloud of suspicion after it was reported that the "healing" in some cases proved not to be lasting. Also, though they claimed only to be preaching the gospel of redemption, in their Bible classes

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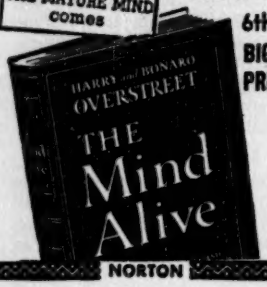

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they stressed the need for adult baptism and just before they left they baptized some people from episcopal-type churches. They went on to Bangalore, but aroused so much violent opposition amid charges that their "miracles" were faked that the police had to ask them to leave. Then they tried Hubli, in Bombay state, but there too police banned their public meetings because of protest over the "miracle" claims. However, they continue to hold private meetings.

And So Forth

The *Bhoodan* (land gift) movement started by Vinobha Bhave had set as a March goal the voluntary transfer of 2,500,000 acres by landowners to the landless people of India. But that target had been surpassed by 407,023 acres on Jan. 10. Bhave is meeting with increasing response. He hopes that by 1957, at least 50 million acres will have been transferred. (See The Christian Century for Aug. 12, 1953.)

Glenn Clark and Mr. and Mrs. Ronald Brown have been in India conducting "Camps Farthest Out," which offer new avenues of approach for developing spiritual life through prayer, creative art and rhythmic exercises. Their work has attracted wide interest here. They have now gone on to visit Ceylon, Malaya and the Philippines. P. Oomman Philip.

Burial Wishes Ignored

Despite Legal Instructions, a Spanish Protestant Gets Catholic Funeral

Barcelona, Spain, March 25.—In Spain, practically all Protestants make use of a printed form, the "Certificate of Ultimate Will Regarding Burial," as a means of expressing their desire to have a Protestant funeral ceremony performed in case of death. In most cases this legal document is filled out at the time of baptism or accession to membership in an Evangelical church.

The printed form states that the individual therein named is a member of a stated Evangelical church, and desires that his or her body shall be treated in life or death in accordance with the practices of the religious communion to which the person belongs. It further states that in event of illness the person does not desire to be visited by the clergy of the Roman Catholic Church, and that he wants no impediments placed in the way of visits from the pastor of the stated Evangelical church or from its members. It concludes by expressing the individual's desire at his death "to be buried in accordance with the rites of the Evangelical religion to which I belong." The legal form is signed by the interested party in the presence of the pastor of the Evangelical church to which he belongs, and of two witnesses. The pastor and witnesses also sign.

A New Policy?

In the past, this legal document has been respected by ecclesiastical and civil authorities as proof of the deceased's desire in regard to his burial. However, an incident which took place in a Barcelona suburb recently leads Protestants to wonder if the privileges heretofore conferred by the document are to continue.

An elderly woman, member of a Baptist church, died Feb. 22 after a sudden attack of apoplexy. She had no family except a nephew, who told her pastor: "Even though I am not an Evangelical Christian, I am willing to do whatever is necessary so my aunt can be buried in accordance with her beliefs. She has asked that of me." The woman's "Certificate of Ultimate Will Regarding Burial"—which she had prepared at the time of her baptism last June 14—was given to the funeral company in charge as proof of her Evangelical faith. But on the evening before the burial the woman's nephew was informed by the undertaker that certain "objections" had been raised by the priest of the local parish.

Certificate Disregarded

The Evangelical pastor went to the police, who assured him that burials of non-Catholics had usually taken place as requested, and that there should certainly be no difficulty in the case of a person whose desires had been plainly stated in a "Certificate." Returning to the funeral parlor, he was informed that the priest had declared that since the woman had been baptized as a Catholic shortly after birth, married as a Catholic, and had her husband buried as a Catholic, she still *was* a Catholic. The priest had consulted with the bishop's office in Barcelona, and received authorization to perform a Catholic ceremony.

The Evangelical pastor went back to the police, and called on the mayor of the suburb. In both instances, he was told that since this was an ecclesiastical matter, the civil authorities could not intervene.

At the hour set for the funeral, the priests came and removed the woman's body to the Catholic church for the ceremony. The grave prepared in the Protestant section of the cemetery was left unused. For want of another site the funeral company was about to place the body in the common pit used for persons whose identities are unknown. Revolted by this possibility, the nephew hastily rented a vault in the Catholic section of the cemetery.

Thus another question has been raised among many in this land where the rights of Protestants are so few. Can it be said that a person is not being molested for his religious beliefs when his declared will in regard to the burial of his body is not respected? It would appear that this is no time to be misled by statements that indicate there is a trend toward more religious liberty in Spain. Baptist Pastor.

Girl Scouts Entertain Friends from Abroad

World friendship and understanding among teen-agers will get another boost from the Girl Scouts this year, when six groups of Ranger Guides (equivalent of the U.S. senior Girl Scouts) come to this country to spend the summer in Girl Scout homes and camps. The visit is part of an international exchange program begun last year. It will also include visits of American Girl Scouts to sister organizations in other countries. The girls coming to this country in 1954 are from Belgium, the French Antilles, the Netherlands, Switzerland and South Africa.

France Responds To Abbe's Appeal

Shelter for Paris Homeless Provided—Clergy Take Stand on Political Rights for Colonies

LE CHAMBON-SUR-LIGNON, March 29.—The people of France have made an unprecedented response to the call for an "insurrection of kindness" sounded by Abbé Pierre in January, when during an unprecedented cold wave he found babies and old people dying of the cold under the beautiful bridges of Paris and in the cardboard lean-tos of the city's shantytowns. Celebrities came to Abbé Pierre's support through radio and press, and his cry of conscience was heard throughout the land. People were moved to discover that during the past two years Abbé Pierre, who abandoned his seat in the national legislature in order to live and serve among the hobos of Paris, had welded 180 down-and-outers into a fellowship called the "Companions of Emmaus." Its members not only supported their community by dealing in junk, but had managed to build cottages for 110 of the city's neediest families.

Money Gifts Used to Provide Shelter

In the weeks since Abbé Pierre began his crusade, comfortable Parisians have offered spare rooms, secretarial aid, transportation, articles for rummage sales and money in the form of both loans and gifts. Two thousand street-sleepers have been fed, clothed and sheltered and many have found jobs. Forty emergency relief centers have been opened; clothing has been provided for 30,000 families. Loans up to $5 million (without interest) have been made to the movement, and $1 million collected in outright gifts. Most of the money is being used to construct 6,000 low-cost dwelling units for the homeless in a series of "emergency housing subdivisions" at the edge of the city. The first of these apartments, designed by a Protestant architect with a passion for Christian social action, was ready March 13, and the first complete subdivision (containing 51 apartments) is scheduled for occupancy May 1. All this time the Communists, and even Catholic workers, have remained cool to the movement. They say that the age of charity is past and that of justice overdue. Let Abbé Pierre fight for an armistice in Indo-China, they cry, and then the government will have billions to spend on shelter both for the down-and-outers and for the ill-housed masses of French workers.

Madagascar Catholic Bishops Speak for Freedom

The complexity of the problems that have arisen since World War II as the old French colonial empire has been torn with unrest as it moves toward becoming a "French union" has not kept certain groups of churchmen and intellectuals from taking clear positions on certain basic issues. Thus, much to the displeasure of the French high commissioner for Madagascar, the Roman Catholic bishops in that colony have publicly stated that for a people not to enjoy

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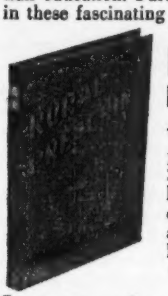

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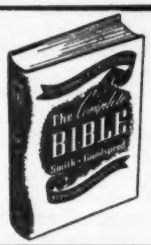

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political freedom "shows that [their] evolution is not complete. We recognize the legitimacy of the aspiration for independence and of all constructive effort to maintain it . . . warning that hatred can have no place in a Christian heart." Similar statements on the aspirations of colonial peoples have been made by individual Protestant leaders. But the Protestant missionary boards have remained silent, feeling that perhaps the Catholic bishops' statement contains a certain amount of "demagogy."

Solicit Amnesty for Colonial Prisoners

At the same time, an impressive group of French intellectuals—Catholic, Protestant and secular—has begun to work for a general amnesty for colonial political prisoners. Chairman of the group is the Roman Catholic scholar Louis Massignon, a world authority on Muslim civilization. Prof. Massignon has not only lobbied in Paris, challenging inaccurate official reports on the crisis in Morocco, but has initiated a unique spiritual observance in an effort to call attention to the situation in that colony. Realizing that Friday is an Islamic holy day, as well as the day which for Christians is forever associated with memories of Christ's crucifixion, Prof. Massignon and North African Mohammedan leaders are joining in a fast from sunrise to sunset of the first Friday of each month, offering prayers in French and Arabic for the true reconciliation of Christians and Mohammedans, French and Arabs. Martin Buber, German Jewish philosopher, has indicated to his friend Massignon that he and other Jews, for whom Friday is the preparation of the Sabbath, wish to join with French Christians and North African Muslims in this communion of fasting and prayer. Various French members of the Fellowship of Reconciliation plan to follow the same observance, consecrating the money thus saved on food to projects of reconciliation.

Concern Arises for Muslims Living in France

There are now about 300,000 North Africans in France. Algerians, who since World War II have been French citizens, circulate freely between the mainland and Algeria. A $400,000 mosque is to be built in Marseilles for the 20,000 Mohammedans in that city, the money coming from collections organized in Islamic countries, especially Pakistan. Moreover, Muslim missionaries are now at work in several European cities, having come to convert Europe to Islam. French Christians, on the other hand, are only beginning to organize some kind of welcome and aid for the North African laborers who are among the most destitute people in France.

Observes Decline of Religious Liberalism—Among Leaders

Pastor Georges Marchal, French delegate to the International Association for Liberal Christianity and Religious Freedom, has published an article on "The Present Situation of Liberalism in France." He traces liberalism's origins from the beginning of the 19th century, stressing the importance for contemporary theological liberalism of the work of Auguste Sabatier, Eugène Ménégoz and Albert Schweitzer. He concludes that at present the ecclesiastical pendulum is swinging away from all those men stand for. Marchal's main thesis is that the bulk of French Protestants still respond eagerly to the message of liberalism, that neo-orthodoxy has captured the seminaries and the executive posts but not the hearts of the people. Even though he finds much of value in the neo-orthodox movement, Marchal warns that it is, at least in part, a sign of sociological immanence rather than theological transcendence. He says that as Protestants today stress church rather than gospel, Catholics emphasize hierarchy and thomism, Judaism exalts tradition; while in every other field of culture, authority looms larger than liberty.

French Protestantism Loses Three Leaders

During these last months Protestant France has lost three outstanding leaders, men whose labors were known and appreciated far outside church circles. Charles Richard-Molard of Grenoble, a postal employee, for years fought against the plague of organized prostitution, and founded a home for the re-education of its victims. He was privileged to live long enough to see his work triumph in the post-war law abolishing state-licensed brothels. Maurice Leenhardt, missionary pioneer, opened the southwest Pacific islands of New Caledonia to the gospel and saved one of the oldest ethnic groups on earth from extinction. His contributions to anthropology were universally hailed. Henry Nick, for 56 years a pastor-evangelist among

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HOWARD SCHOMER.

Soviets Rewrite History

Luther and Calvin Lose Importance in New East German History Books

EAST GERMANY, March 16.—Christian influence is being eradicated from history books in the Soviet zone. An effort has been made to eliminate the dates of the Christian era, substituting the beginning of the Bolshevist revolution or the founding of Rome as the base line. These efforts have not succeeded. In modern school books, Martin Luther is no longer the "great man." He does not get more than a few lines, while Theodore Muentzer is hailed as the great revolutionary who in the 16th century paved the way for what has been accomplished in the past 30 years by the Bolshevist movement. Calvin is not treated well either. He is made responsible for the character and growth of capitalism. However, fairy tales of the Grimm brothers are again available. But wherever Christian influence is seen or suspected in them, such references are eliminated.

Debate Value of Berlin Talks

Still under discussion here is whether the Berlin conference of the foreign ministers was a failure or a success. Easterners are apt to charge the opponents for having been too stiff. Perhaps it may be taken as a slight success that the conference continued to the end, without having been broken off suddenly or violently. Also, after several years of no discussions, it is some gain that the conferees met again and laid the foundations for further discussions. Some of the East Germans are not hopeless. They would welcome the day when all Germans are really permitted to express their political views, as today they are not.

Defend Monotony In Sermons

It is not surprising that preaching as it is done in German churches finds its critics among the younger members of the congregations. They object to monotony, to sermons which are all of the same type, arranged and organized into three or four logical parts. That arrangement is better for logic than for listening. The listener often wants to be spoken to in a fresh, direct and even impulsive way. When this was said recently in print by a younger pastor, an older minister defended the systematic type of sermon. He might have yielded something; good preaching should combine directness, impulsiveness and systematic arrangement.

Psychology Reborn In Religion

After 20 to 30 years in which religious psychology was defamed by a set of modern orthodox theologians because they feared that they might lose religious and moral truth in psychologism, Wolfgang Trillhaas of Goettingen seeks to recover its truth. In his new book on religious psychology, *Die Innere Welt* (Kaiser Press, Munich), he says it is now time to put theology once more on a firm psychological basis. In fourteen chapters, he discusses faith and doubt, prayer and conscience, sex and age, pathology and decay in the field of religion. This appears to be a new start in religious psychology.

Sects Increase In Germany

Numerically the Christian denominations, apart from Evangelical and Roman Catholic, do not amount to much in Germany, but the intensity of their work is remarkable. Recently Ulrich Kurz edited a book in which representatives of 17 churches having 20,000 to 60,000 members described the history, doctrine and work of their groups. Among the 17 are Mennonites, Quakers, Baptists, Herrhut Brethren, Darbyists, Salvation Army members and Free Evangelicals. Another book deals with sects which are not related to the ecumenical movement. Some of these groups are of German, some of Anglo-Saxon origin.

And So Forth

Adolph Hitler's table talk has now been issued in book form. In 1941-42, when Hitler was at his headquarters in East Prussia and the Ukraine, 26 generals and politicians dined regularly with him. One of them, Picker, made notes of what was said. This correspondent found little new in the chapter on religion.

Recently Ernest Rowohlt, who has published 7 million cheap pocket books, spoke to an audience of several hundred persons on his publishing ideas. He prefers modern authors, and foreign authors outnumber the Germans on his lists.

East German pastors have an organization which provides insurance against sickness. When a man is ill, he sends the doctor's bill to the organization. All members pay the same fee.

After the Berlin conference, pastors were told the Communist party's "peace campaign" would require more paper, so none would be available to churches for printing programs and posters.

There are now 580 German missionaries in Africa, India, Japan and other places. Two years ago the number was 446.

GERMANICUS.

CHECK PAGE 410!

The Danforth Foundation regrets an error in its listing of summer seminars on "Christian Foundations for Teaching" published on page 410 of The Christian Century for March 31. It came in the section on the seminar to be held at Union Theological Seminary, New York city: the date should be July 6-23, not June 6-23 as given in the advertisement.

Seek Volunteer Chaplains For Passenger Liners

The department of evangelism of the National Council of Churches asks Protestant ministers who will be traveling to Europe this summer by ship, and would be willing to conduct Protestant services on shipboard, to inform it. Send the necessary information (name, address, name of ship and date of sailing, name of steamship line) to the department, 297 Fourth ave., New York 10, N. Y.

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